



*In the Name of Allah,  
the Most Gracious, the Most Merciful*

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## Preface

The subject of this monograph is the Battle of Al-Qadisiyyah, fought during the Caliphate of Umar bin Al-Khattab ؓ, in which the Muslims decisively defeated the Persians. According to Professor Ahmed Ādil Kamal, who has done extensive research on the subject, the Battle of Al-Qadisiyyah took place in Sha'bān, the tenth month of the Islamic calendar, in the year 15 AH.

This victory heralded the downfall of the Sasanian Dynasty, paved the way for the conquest of Iraq and quickened Islamic expansion into Persia (Iran) and beyond. The Iranians had 240,000 troops, but the Muslims with about 30,000 soldiers still drove the Iranian Empire, one of the superpowers of the day, into the ground.

Muslim fighters displayed extreme personal bravery during the battle. In this monograph, you will encounter the harrowing incident of a disemboweled Muslim soldier who continued to fight until he was martyred. In a similar incident, Khansa ؓ, the poetess, encouraged her four sons



to bravely plunge into enemy territory. They were all later martyred. You will also read about the heroic deeds of Abu Mihjan and Amr bin Ma'dikarib; and about the clever military trick played by Qa'qa bin Amr, in which he made the camels of the Muslim army look like huge elephants.

In another event in the heat of the battle, a westerly wind of great force blew away the sunshade or canopy of the Persian general Rustam's throne. At Al-Qadisiyyah, the Muslims were able to break the Persian might, dealing them a blow from which they would never recover. The Battle of Al-Qadisiyyah is therefore one of the most decisive battles in the history of humanity.

We hope this book will shed further light for Muslim and other readers on this critical period in Islamic history. We thank our production team, including Muhsin Farani (Lahore office), Qari Muhammad Iqbal (Research Section, Head Office Riyadh), English editor Abdul Waghied Misbach and senior design artist Shahzad Ahmad for helping to produce this illuminating publication. We pray that Allah, the Most High, blesses our efforts.



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General Manager  
Darussalam, Riyadh  
2013

## The Battle of Al-Qadisiyyah

[Sha'bān, 15 AH/September 636 CE]

This battle opened the doors of Iraq, Khurasan and Turkestan to the Muslims during the golden days of Islam. It took place during the Caliphate of the second Rightly-Guided caliph Sayyidana Fāruq, Umar bin Al-Khattab.

During that period, the Muslim conquests were continuing on all fronts. The prophecy of the Messenger of Allah that the religion would prevail was becoming a reality. Islam's fighters were successful wherever they went.

A few years before, the emperor of the Sultanate of Persia had torn up a letter from the Messenger of Allah. The Prophet had said, "Kisra hasn't torn up my letter, he has ripped his kingdom apart." The Prophet also said to Adi bin Hātim, "If you live long enough, you will one day witness the treasures of Kisra being conquered." (Kisra was the usual Arabic name or surname for the emperors of Persia or Iran.)

In the light of such utterances by the Messenger of Allah, Umar, the sublime hero of Islam sprang into action. He had a pretty good idea about the Zoroastrian enmity





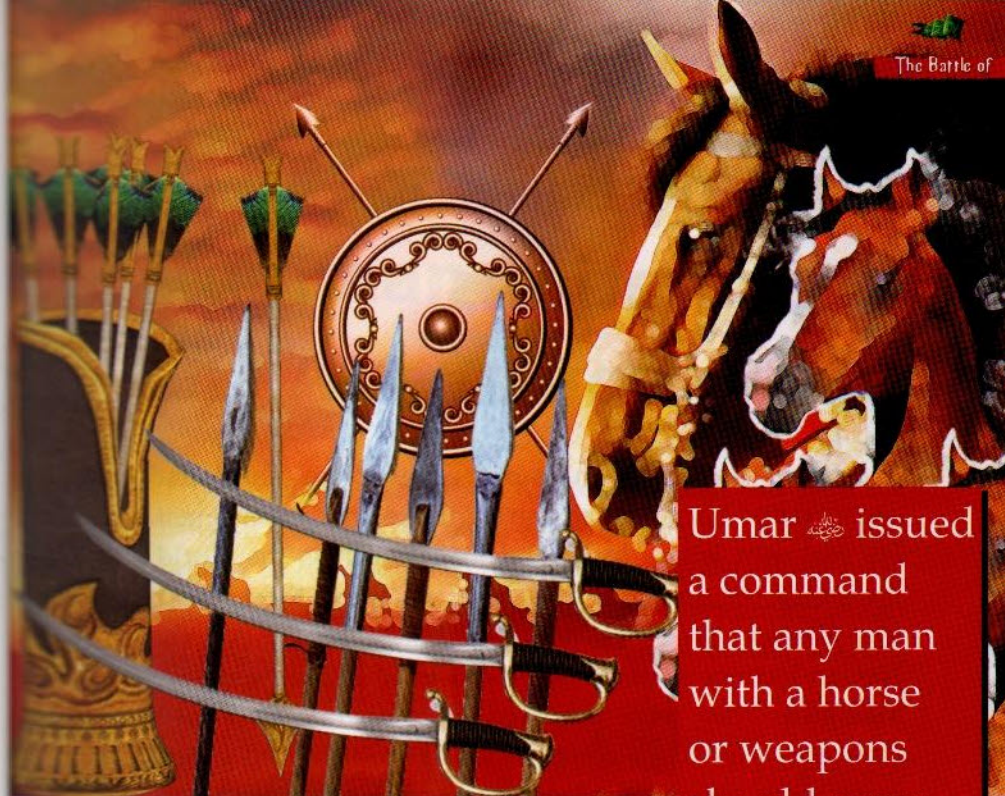
towards Islam. This was the reason he kept an intense watch on the Iranian enemy. This was a splendid period. The unbelievers trembled in their citadels at the very thought of the Muslims.

Going over this history, one is able to see the detestable schemes between the last Kisra, Yazdgird the Third, and his generals. They planned to wipe out the Muslims completely by combining all their scattered resources into one formidable army to fight a decisive battle beyond the Euphrates River. They wanted to stem the spread of Islam. The Iranian Emperor said to his generals, "You don't lack weapons, wealth and manpower, so rise up and crush the Muslims."

The dignified hero of the Muslim community, Sayyidana Umar Al-Fāruq ؓ, was mindful of his responsibilities. The strength of the great leadership of Madinah, the Radiant, was that its hand was always on the pulse of prevailing conditions.

After unfurling the flag of Islam in the land of Greater Syria, the Islamic leadership now considered protecting its frontiers against the dangers of the Iranian Zoroastrians.

In 15 AH/686 CE, when Umar bin Al-Khattab ؓ learned that the Iranians were making fresh military preparations to fight the Muslims, he immediately met his trustworthy and intelligent commander Muthanna bin Hārithah Shaybani and said, "Go around to the surrounding tribes and recruit whoever is able to participate in battle." According to hagiographers, Umar Al-Fāruq ؓ was the first person to introduce compulsory military conscription. (In modern times, compulsory military conscription is in force in several countries. It was at one stage also in place in the United States and Great Britain.)



Umar ؓ issued a command that any man with a horse or weapons should come to Madinah.

Muthanna bin Hārithah

## Plans for the Battle

After receiving his orders, Muthanna immediately started preparing for battle. He went to several regions, visited various tribes and drafted the young men into the army. He also mobilized Islamic detachments. Meanwhile, the Commander of the faithful, Umar bin Al-Khattab ؓ, issued a command that any man with a horse or weapons should come to Madinah. In this way, Umar ؓ recruited every able-bodied man, and those with military expertise, whether they were poets, orators or chieftains.



# Umar's Fresh Orders to the Islamic Force

**“The greatest weapon against the enemy is heeding Allah. I warn all the commanders of the army and soldiers of a far greater danger than that of the enemy - the danger of sins.”**

- The greatest weapon against the enemy is heeding Allah. I warn all the commanders of the army and soldiers of a far greater danger than that of the

Umar Fāruq ؓ knew what an army needed. So he provided both material support and guidance to his commanders and fighters. He was also determined to ensure that the soldiers strengthened their relationship with Allah.

On the march to Iraq, Umar ؓ sent an envoy with new orders to the army. Before reading this counsel of Umar bin Al-Khattab ؓ, it should be made clear that help and victory comes from Allah alone. These victories depend on the depth and strength of the believer's relationship with his Sustainer. Umar bin Al-Khattab's new and additional instructions were pretty long and detailed. Below is a brief mention of the orders.



enemy - the danger of sins. I suggest you keep away from them.

- Since the enemy disobeys Allah's commands, Muslims will be victorious. It is essential, therefore, that you should obey Allah.
- The enemy is far stronger in terms of sheer weight of numbers and weapons. However, our real strength is in our connection to Allah.
- During your march, angels appointed to watch over you, are aware of your every act. Remain modest.
- Besides supplicating for victory over the enemy, also supplicate to Allah to keep yourselves on the straight path.
- O commander of the army Sa'd bin Abi Waqqas ؓ! Be gentle with the Muslims. Do not let the hardships of travelling take a toll on them.
- When confronting the enemy, remain fresh, courageous and full of energy.
- Do not consider your enemy weak. You face an enemy who is fully equipped with the might of plenty men, material strength, cavalry and all sorts of weapons.
- Let your army rest and relax one whole day and

**“Gather intelligence with your spies in the land of the enemy so that none of their affairs are hidden from you.”**



## Ribei bin Aamir in the Court of Rustam

Sa'd bin Abi Waqqas  sent Ribei bin Aamir. When he entered the court, he saw Rustam seated on a throne of gold. Even the pillows and cushions were laced with gold thread. In contrast, Ribei  was on a horse, he had his hand on a sword in a scabbard made of shaggy cloth, and his spear was bound with a strap of sinew.

The Arabs used to bind a cracked spear with a fresh and moist sinew taken from a camel's neck, which would dry out and make the weapon strong and usable again. This has special significance because it shows the rugged and praise-worthy ways of the Arabs, which was in stark contrast to the luxury of the Iranians. Imām Al-Bukhari has recorded a hadith, "The conquests were accomplished by people whose swords were not

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The conquests were accomplished by people whose swords were not embellished by gold and silver but by sinews (al-alâbiyy), lead and iron.

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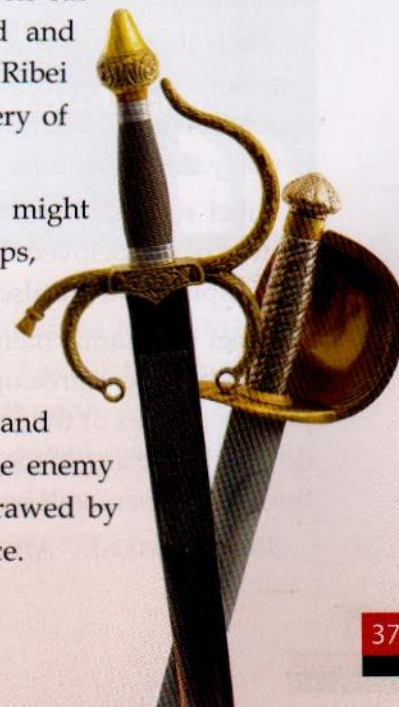
embellished by gold and silver but by sinews (*al-alâbiyy*), lead and iron." (Abu Umamah reports, hadith 2909, Al-Bukhari, *Kitabul Jihâd*.)

A precious carpet adorned the tent of Rustam. Ribei bin Aamir moved forward, trampling over the carpet with the hooves of his horse. Then he dismounted and tied his horse to the edges of two cushions. He left the bridles between the two pillows. Then he took the cloth, which was the cover of his camel, and wrapped it around himself like a mantle.

The Iranian soldiers said to him, "Lay down your arms." But, Ribei retorted, "I have not come to you on my own initiative. I have been called; therefore, I will not lay down my arms on your orders."

Ribei moved forward in a stately manner. He walked with short steps, leaning on his spear, piercing the carpet. When he came close to Rustam, he sat down on the floor, cross-legged and plunged his spear into the carpet. Ribei said, "We will not sit on this finery of yours."

Noble readers, some of you might probably think that he was perhaps, Allah forbid, an uncouth Bedouin unfamiliar with royal decorum. This was not the case. He was manifesting his strength and competence. He was showing the enemy that he was not going to be overawed by this kingly pomp and circumstance.





# Soul-Inspiring Spectacles of Remembrance of Allah and Prayer

The soldiers of Islam had also kept themselves fully prepared to face the enemy early in the morning, Sa'd bin Abi Waqqas ؓ organized the troops and appointed various commanders. Under the guidance of Sayyidana Umar Faruq ؓ, Sayyidana Salman Al-Farisi ؓ was made the overall leader of the Muslim army.

The army also had memorizers and reciters of the Qur'an who were commanded to recite Surat Al-Anfāl (Surah 8: The Spoils of War). Their melodious recitation boosted the morale of the troops. Their eyes were relieved, hearts refreshed, and they experienced divine peace. The sequence of supplications continued throughout this time. When it was time to pray *Thuhr* or the noon prayer, the fighters stood in rows with some soldiers guarding them.

Sayyidana Sa'd bin Abi Waqqas ؓ now issued guidance that the soldiers should continually recite *La Hawla wa Quwwata illa billah* (There is no power or strength except in Allah). He further instructed, "When you complete your noon prayer, I shall proclaim, 'Allah is Most Great' three times. When I say 'Allah is Most Great' the fourth time, then

attack the enemy. At this point it should be kept clearly in mind that Sa'd bin Abi Waqqas ؓ had been unwell, but as a weathered general, he had been keeping a close watch on the army. He was exceedingly brave and lion-hearted. He had been trained by the Messenger of Allah ﷺ. He was one of the ten who had received glad tidings that they would certainly enter Paradise.

Prayer is obligatory for every Muslim, wherever he happens to be. He cares deeply about the *adhan* and congregational prayer, even on the battlefield.

Hagiographers have recorded that when Rustam descended on the region of Najaf, he sent a spy to the Muslim camp. The spy mixed with the Arabs in Al-Qadisiyyah, as if he were someone who had strayed from them. He saw them cleaning their teeth with the *siwak* or a toothbrush (made from the branches of a tree) before each prayer. He saw how they prayed and dispersed to their positions. The spy returned to Rustam and informed him about the Muslim way of life. Rustam asked him, "What food do they eat?" The spy said, "I stayed with them for one night. I did not see any one of them eating anything. They merely suck twigs when they go to sleep at night and before they get up in the morning."


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

The army also had memorizers and reciters of the Qur'an who were commanded to recite Surat Al-Anfāl (Surah 8: The Spoils of War).




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





## The Matchless Heroism of Abu Mihjan Thaqafi

An account of the second day of the battle cannot be complete without mentioning the exploits of Abu Mihjan  and the sparkling wisdom of an eminent Muslim woman.

Abu Mihjan's name was Abdullah bin Habib from the renowned tribe of Banu Thaqif of At-Tāif. Besides being a fine poet, he was extremely brave and fearless. He was a man of the battlefield and had an intense desire to be martyred. Before the advent of Islam, wine was endemic in the lives of Arabs. The poets, therefore, used to eulogize wine and grapes in their poetry. Sayyidana Sa'd bin Abi Waqqas  had imprisoned and fettered Abu Mihjan  in the palace for reciting poetry praising wine and grapes on the battlefield of Al-Qadisiyyah.


When the battle of Al-Qadisiyyah began and intensified that night, and when he heard the clanking of swords and the noise of fighting rising from the battlefield, Abu Mihjan  was seized with an irrepressible urge to join the battle. In the evening, he went up to Sa'd bin Abi Waqqas  and asked his forgiveness, but Sa'd  repelled him and sent him back. Then he went to Salma

bint Khasafah, the wife of Sa'd , and said, "O Salma, O daughter of Khasafah! Will you do me a favour?" She asked, "What is it?" He said, "Set me free and lend me Al-Balqa." Al-Balqa was the horse that belonged to Sa'd bin Abi Waqqas . Abu Mihjan  continued, "I want to participate in the battle. By Allah, if He keeps me safe, I shall return to you and put my feet back in chains. If I'm martyred, then forgive me."

Salma said, "Why would I do that?" Abu Mihjan  began to drag his shackled feet again, and started reciting,

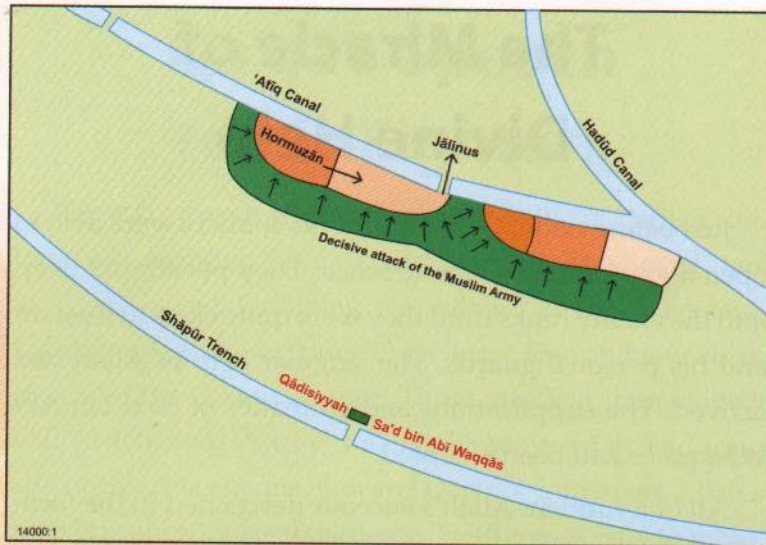
"It is sad enough that the horsemen gallop with spears, while I am left tied up, with fetters on. If I stand up, iron chains hurt and the doors are shut before me, rendering the caller's voice out of earshot. In the past I used to be a rich man, and I had brothers. Now they have left me alone, and I have no brother. By Allah, I have taken an oath, which I shall not break. If I am set



That night he fought the enemy in a marvellous manner. The Muslims did not recognize Abu Mihjan  because it was dark, but expressed admiration for his bravery and skill.







The Decisive Phase of the Battle of Qadisiyyah (Qadisiyyah-10)  
The Murder of Rustam and the Flight of Jalinus and Hormuzan

## The Lesson of Rustam's End

In these historic moments, Allah's lions marched forth under Qa'qa's leadership until they reached Rustam's throne. The Iranian general had taken shelter from the violent storm behind some mules and their litter that had arrived with some of his possessions that day. Rustam shook with fear as death stared him in the face. He was

filled with dread when he saw the Muslim soldiers advancing towards him.

Hilal bin Ullafah hit the litter under which Rustam had taken shelter. The load fell on Rustam, so that Hilal could not see him. The load displaced a vertebra in Rustam's spine. But tyrants fear death most so he tried to escape in this condition. His troops had already dispersed. He saw the river Al-Atiq in front of him, threw himself into it and began to swim. Hilal saw him and went after him. He seized Rustam's leg, pulled him out onto the river bank and killed him.

## The Muslims Control Rustam's Throne

Hilal ran to the throne, sat on it and proclaimed at the top of his voice, "By the Lord of the *Ka'bah*, I've killed Rustam, come to me!" The Muslim fighters turned and gathered around him.

The Muslims were overjoyed. They had killed Allah's enemy, the man who had such airs and who did not care about anyone. The battle cry of '*Allahu Akbar*' resounded loudly over the battlefield. The Muslims called to each

